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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. XXII.]

HARTFORD, FRIDAY MORNING, DECEMBER 8, 1843.

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TERMS.

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For the Christian Secretary.

To Ministers Wives.

Paul, although a bachelor, has noticed this subject, but not to the entire satisfaction of the whole sisterhood. 'Tis true, as Peter says, he has written some things hard to be understood, (and harder to be relished,) which the ignorant and unlearned wrest; but holy women have no controversy with Paul. Vain women, with broidered hair, costly array, and decorated with gold and pearls, are anti-Paulites. What, though Zechariah may prove more honeyed than Paul, be sure 'twill be old-fashioned wild honey.

When Satan fell, he drew after him a third part of the stars, (angels,) but, when the daughter of God, and wife of his image, stumbled and fell, with her sun, the entire race of man. Raise her again,—you elevate the whole fallen fabric, and reinstate in dignity and grandeur the entire creation of God. In all countries where the female is degraded, that country lies low in barbarism, ignorance, and cruelty. In enlightened and evangelized lands, where the star of Science and the sun of the Gospel dissipates the darkness, and dispels the mists of superstition, there woman, like the polished diamond, washed from its native sands, shines forth in splendor, evincing the glory of the sex.

The wife of the Baptist minister has her trials. Nor is she cheered with sympathy. Her dress, air, deportment, manners, &c., are severely criticised. Many of the faults and failings of her black-coated spouse are charged to her; and if the female prayer-meeting, or sewing society, flag, or the "mite society" does not flourish, why, Mrs. minister is to be blamed. She must be afflicted, too, with a constant ingress and egress of company, and her whole life is a continual scene of interruption and care. Whether well, or unwell, company must receive a full share of attention. She must be agent for the Mother's Magazine, and Moral Reform, with other periodicals, not to be dispensed with. Does she keep a maid? Sister Careful, and mother Worldly, are offended. If she does not, Mrs. Wealthy, and widow Rich, think it degrading for her to labor, and fear she manifests too much the spirit of Martha. Aunt Homespun says her hands are quite too delicate for her: "and for my part," she adds, "I hold to the good old commandment, 'Six days shalt thou labor.'" Lady Street-yarn says, "she's a very nice woman—but we should like her better, if she would visit more." Madam Modish thinks she is lacking in correct taste, and wanting in refinement. Goody Snuff-taker speaks right out, "she's extravagant!" "Ma" wishes she was a little more familiar. And how do you like her, grandma? O, I don't know, she ain't our former minister's wife. "Why, brother Zechariah, do you mean to drive us into hystericks?" No, my good sister, I mean to drive the hystericks out of you. I will not suffer that witch to live. I believe 'twas one of the seven with which poor Mary Magdalene was tormented. "Well," says Mrs. minister, "I don't know that these things which you have enumerated affect me much." Right glad am I to hear it; and now, what is your trouble? "Why, this constant moving about. It is proverbial, that three removes are equal to a fire; no sooner have I formed acquaintances and attachments, and put things in order for convenience, and my home begins to smile—sweet, and inviting, than I hear a harsh, grating sound, "up, get ye out of this place. Get thee out from thy country, and from thy kindred, and from thy father's house." Now, brother Zechariah, how do you understand this text, "Into whatsoever house ye enter, there abide. Go not from house to house." Is it not a prohibition of frequent removals? Well, sister, I am no expositor. I think, however, 'tis not best to have costly furniture, it injures us so much to move. Plain, and few, should your household goods be in the present state of things. When you move, look strait forward: don't look back. A minister's wife should "remember Lot's wife." Poor woman! She was much opposed to moving; and so she became stationary. Lot's rib was salted down; and that salt should season the memory of every complaining woman. And now, what next? "My health is impaired, and we are rather in straitened circumstances. I find it extremely difficult to get along, and meet our expenses. We are anxious to educate our children, but see not how we can, with our limited means." Are you fond of singing, madam? "Yes." Then, I'll sing a verse.

"Have you no words? O think again;
Words flow apace, when you complain,
And fill your fellow creature's ears
With the sad tale of all your woes.
Were half the breath thus vainly spent,
To heaven in supplication sent,
Our cheerful songs would oftener be,
Hear what the Lord has done for me."

Are you as careful to note your mercies, as you are your troubles? Did you ever contrast your circumstances with those of the early Christians and martyrs?

Your trials are the cross of Christ. Bear it, then, with patience, firmness, and meekness.—Without it, how can you be crucified to the

world? God's ancient covenant people ate the passover with bitter herbs. All your trials will soon be over, and the bitter will become sweet.

"Who tho' deep sorrow's anguish, thy lesson may ensue,
And disappointment o'er thy head may throw her dark'ned pall,
Yet far above thy narrow ken, above the vaulted sky,
There shines a path that trouble's cloud has never yet pass'd by."

Under all your trying circumstances, be calm, tranquil, and composed. Unruffled and submissive, and all resigned to the divine will, call to mind the lamented Mrs. Judson. Think, too, of our suffering sisters in the Burnside field. And although a sword may pierce through your own soul, 'twill only kill the enemy that is lurking there.

Deacons, and their wives, will be addressed, when shall have been mended the pen of ZETHAR.

Circular Letter.
The Ministers and Messengers of the Fairfield Co. Baptist Association, to the churches they represent, send Christian salutation:

DEAR BRETHREN,—

God in his mercy has spared us to enjoy another Anniversary, and permits us to address you by another letter; and as past experience evinces the danger and evil consequences of the dissemination of error among our churches, suffer us to present for your consideration the following passage of inspired truth:

"Be not carried away with divers and strange doctrines, for it is a good thing that the heart be established with grace." (Heb. xiii. 9.)

We are here presented with the exhortation and declaration of Paul, who was not a whit behind the very chiefest apostles, and they are worthy the devout attention of every member of the churches comprising this Association. We live in an eventful era, and it becomes us not only to watch unto prayer, but to be careful that we always take the word of God for our direction. In the chapter preceding the one from which the above passage is selected, Paul advises the Hebrews to make strait paths for their feet, lest that which is lame be turned out of the way. He exhorts them also to look diligently, lest any man fall of the grace of God, lest any root of bitterness spring up trouble them. These exhortations, dear brethren, would not be so numerous and so often repeated, were it not that there is a great danger of God's people imbibing errors, and thus bringing themselves into tribulation, and affording the enemy an occasion to speak reproachfully. Not only so, but the impudent may, by such examples, become more and more entangled in the devices of Satan, thus strengthened by the errors of those who profess to be emblems to the flock.

We have to take but a small retrospective view of a few past years to illustrate the fact that divers and strange doctrines are to be guarded against, even in our day. We hope it may not be considered inexpedient or unprofitable to present a few, which have recently been prevalent to some extent in our own vicinity.

1st. The Bible teaches us that our race is by nature wholly depraved—that it goes astray as soon as born, speaking lies—that none doeth good, no not one—the poison of asps is under their lips—their mouth is full of cursing and bitterness, &c.

It is but recently that our churches and congregations have been taught, and by some of the most distinguished preachers in our land, the strange doctrine that the heart of man is not inherently depraved—that the heart of the infant is like clean white paper, and we may write on it whatever we choose. That the mind has but to resolve to serve the Lord and conversion is accomplished, and the individual is thus prepared for heaven. This sentiment has threatened to shake the churches at the foundation; and the result of this strange doctrine having been promulgated throughout our country is, that thousands and thousands have (as they said) submitted to the Lord, who now afford indubitable evidence that they are in the gall of bitterness and bond of iniquity. They have returned like the swine that was washed to wallowing in the mire.

In an adjoining State, it is said that whole churches of another denomination have been thus raised and destroyed. The result is, their greatly multiplied numbers, appear now to be steel-hardened against the truth as it is in Christ.

2d. The Bible declares that no man liveth and sinnot; and even the pious Job said, If I shall say I am perfect, that shall prove me perverse. Paul also groaned under the influence of sin upon himself, when he said, who shall deliver me from this body of sin and death! The Bible doctrine therefore is, that "man at his best estate is altogether vanity."

But some of our Baptist churches, and many more of other denominations, have been torn and rent almost asunder by certain members inculcating the strange doctrines of human perfection; and many persons, of whom we had hoped better things, have been carried away by this unholy and unscriptural sentiment; and the result has been, that most of such members, or, with few exceptions, have given themselves up to licentiousness and corruption, a prey to every evil work; and some have appeared to "commit all sin with greediness."

Instances might be mentioned where in adjoining Associations, the Perfectionists have made such derision at the Lord's table as greatly to disturb the members of the church present, and succeeded to their wishes in compelling the pastor to leave the town, and also to divide and reduce the church to the brink of ruin.

3d. The Bible declares the day of judgment is unknown to man, to angels, and even to Christ himself as man, but to the Father or Godhead only. But the strange doctrine has been advanced the great disturbance, perplexity, and trial of the pastors and churches of Christ; that a new revelation has been given to certain individuals calling themselves the wise, who have been made to understand certain things not revealed, to the church generally, viz: that the day of final judgment

and the burning of the world are to occur in the year 1843. This is a strange doctrine, and to be discarded, because at variance with most of the prophecies of holy writ referring to this subject, because too, if understood literally, or interpreted according to the views of almost the whole Christian world, the millennial triumph, or thousand years' jubilee of the church, is to take place antecedent to the judgment, and that is to be preceded by a great declension, (Rev. xx, 7, 8.)

Under all your trying circumstances, be calm, tranquil, and composed. Unruffled and submissive, and all resigned to the divine will, call to mind the lamented Mrs. Judson. Think, too, of our suffering sisters in the Burnside field. And although a sword may pierce through your own soul, 'twill only kill the enemy that is lurking there.

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edge of God, and grace to rightly improve all the blessings imparted to us; and may we, through the merits of the blessed Redeemer, be so happy at last as to meet in that upper and better world, where errors in doctrine and practice can never enter.

We cannot, however close this communication without some expression of gratitude and thankfulness to God for the peculiar manifestations of his grace and mercy to several of our churches during the past year. Many souls, hopefully converted, have been added to, and greatly strengthened the church, and made glad the people and city of our God.

Dear brethren, allow us to urge upon you the importance of continued and urgent prayer, that God will, during the ensuing year, greatly revive

the work, put a stop to the prevalence of error and sin, and thus make Zion greatly to rejoice in God, and in the exhibitions of his saving grace in con-

verting souls.

From the Christian Secretary.

BIELE SOCIETY DEPARTMENT.

Pennsylvania.

State Convention—Deposit of Bibles in Philadel-

phia—Winebrenarians.

WOODSTOWN, N. J., Nov. 14, 1843.

DEAR BROTHER.—From Philadelphia I proceeded to Hothsudsburg, where the State Convention met. The meeting was a delightful one, and possessed peculiar interest. The Baptists in Penn-

sylvania have done less to evangelize their own State than has been done in any of the other old States of the Union; but they are now redeeming

their character, and making noble and successful efforts for the benefit of their own commonwealth.

The employment of Brother Shadrach, to act as Secretary and agent in visiting the churches and associations in the State, was a wise measure, and it has been attended with the most beneficial results.

The plan of raising a penny a week from all the members of the churches has very generally been carried into effect. Every church that receives aid from the Convention, a contribution of a penny a week is required from each member

which has a tendency to bring up the churches to a sense of duty, with regard to sustaining the cause of Christ among themselves. The Convention employed last year twenty-eight missionaries, whose labors were abundantly blessed, for the salvation of precious souls. Nearly twelve hundred individuals, during the past year, were converted to God, through their instrumentalities, baptized, and added to the churches. New churches have been planted, and old and feeble churches

have been revived and strengthened. At the Philadelphia Association, and at the State Con-

vention, successful efforts were made to increase the funds for missionary purposes in the State; and if the Board of the Convention can employ,

the present year, one or two efficient agents to visit the churches in all parts of the State, and endeavor to bring them up to the help of the Lord, an incalculable amount of good may be accomplished.

In the State of Pennsylvania, there are thirty thousand families without the Bible; many of these families are Germans. The Board of the State Convention ought to have a plentiful supply of Bibles in deposit, in Philadelphia, for the supply of their missionaries, for distribution

among the people of the State, wherever they travel, from the A. and F. B. S., both in the German and the English languages. I am sure that the managers of our Bible Society would willingly coöperate with the Board of the State Conven-

tion, to aid in circulating the word of life among the destitute in the important State of Pennsyl-

vania.

THE CHRISTIAN SECRETARY

Christian Secretary.

HARTFORD, DECEMBER 8, 1843.

The Guidance of the Spirit.

liament, "that whatever of freedom England enjoyed, under her present institutions, she was indebted for it to the influence of the Puritans.—They were the men who withstood the onsets of tyranny. They were the men fit to be the guardians of liberty, because they were men of God. Mustered on the high places of the field, they carried their Bibles in their knapsacks. They were men of conscience and prayer." And we need such men in the Great West—men of their patriotism, piety and virtue. To secure such, we must have the means of instruction—missionaries—Bibles—Sabbath schools, and pastors.—And who is to afford this supply—where shall we look for help? We must do it—the churches at the East, or it will not be done. Be done—to be sure it will be done—missionaries and means will be furnished; and the only question is, shall it be done by Protestants or the Pope? Shall the religion, the institutions, and the population of the West, be evangelical or Papal?

The designs and plans of the Pope have been divulged—we know them. His Holiness has already parcelled out our country into dioceses and bishoprics; and he is continually pouring upon us his priests and his money. It is but a short time since he sent over ten thousand dollars to be spent in the single territory of Iowa, to fasten upon its new settlers the religion and institutions of Rome. It is time the alarm was sounded—an invasion by a foreign power should be proclaimed, until its echo is heard from every hill-top and through every vale. In a number of the *Annals of the propagation of the Faith*, is found a statement of the disbursements to the mission in the New World, as this country is called in Rome. Here are the items, showing what persons and place this money is appropriated—the sum total of which is one hundred and fifty-one thousand four hundred and fifty-four dollars! Thus are our civil and religious institutions invaded—a foreign power, hostile to all we hold dear, is pouring its immense treasures into our country, to plant the foot of the Beast upon our soil.

What, then, is the duty of Protestants? Shall we lay still, and let the enemy possess the land? Shall we withhold the means until it is too late?

We repeat the question, "What, then, is the duty of Protestants?" And add, What, especially, is the duty of Baptists? Let Baptists ponder this subject seriously, and act wisely.

BENJ. H. HILL, Cor. Sec.

From the Bap. Miss. Magazine for December.

Designation and Departure of Missionaries

We have, at length, the pleasure of announcing to our readers the designation and departure of a missionary reinforcement for Burmah: the Rev. Joseph G. Binney, late pastor of the Baptist church in Savannah, Ga., and Mrs. Binney; Rev. Edward B. Bullard, late pastor of the Baptist church in Foxborough, Mass., and Mrs. Bullard; Mr. Thomas S. Ranney, printer, of Poughkeepsie, N. Y., and Mrs. Ranney; and Miss Julia A. Lathrop, of Carmel, N. Y. The services of their public designation were held on Sunday evening, Nov. 5, at the Bowdoin Square Baptist meeting house in this city. Reading of the Scriptures and Introductory Prayer by Rev. Mr. Neale, of the 1st Baptist Church; Instructions of the Board, by Rev. Mr. Peck, For. Sec.; Prayer of Designation, by Rev. Dr. Sharp, of the church in Charles street; Address to the Missionaries, by Rev. Mr. Stow, of Baldwin Place church; Address to the Congregation, by Rev. Mr. Binney; Concluding Prayer, by Rev. Mr. Turnbull, of Harvard St. church. Messrs. Binney and Bullard are to be stationed at Maulmain, the former to take charge of a Karen theological school, about to be opened at Maulmain; and the latter to be connected with the Pgho Karsens, including the D. N. Yahn. Mr. Ranney is to take charge of printing operations at Tavoy, in place of Mr. Bennett, who is expected to engage in the Karen school department: Miss Lathrop is also to assist in the school department at Tavoy.

The missionaries took their departure for Maulmain in the ship Charles, Capt. Henderson, on the morning of the 18th ult. Rev. W. Gunn and wife, missionaries of the Evangelical Lutheran Society to the Teloogoos, and Rev. J. C. Dow and wife, missionaries of the Freewill Baptists to Orissa, sailed in company. Prayer at embarkation, by Rev. Mr. Hague, of the Baptist church in Federal street.

We commend the ship and those who sail in her, to the special intercessions of our missionary friends. The Karen missionaries have pleaded long and earnestly for fellow-laborers. The present is a most seasonable, though partial supply of their need. May the Lord of missions give them an effectual door of entrance, and may others soon follow in their steps.

RECENT INTELLIGENCE.

Maulmain.—Mr. Judson writes under date of April 17, after mentioning his recovery from a late illness, "We have lately lost two of our assistants by cholera. The name of one of them, Moung Shway Bey, an old Rangoon convert, you may recollect. They both died in the triumphs of faith. Two excellent female members of the church, also, have left us. One of them could hardly be persuaded to take any medicine, earnestly desiring to depart and be with Christ. She was the second baptized in Maulmain. Four promising persons were received by baptism yesterday. Present number of the native church 152, but several suspended. Several have been dismissed to join the church in Amherst.

"I am chiefly occupied in the Burman diction, at the repeated suggestion of the Board."

West Africa.—Our last advices from the Bassa Mission are of Aug. 2 and 3. Mr. Day's health had been restored, and the mission was advancing prosperously. The examination of the school at Edina was held Aug. 2. The pupils were improving both in knowledge and in morals. The Boxley school numbers thirty-one, of whom fifteen are native boys boarded by Mr. Day. The missionaries are "more encouraged than ever."

Cherokees.—Oct. 18. The Lord has continued graciously to bless his word in every place where it is regularly preached. A meeting of four days is about to be attended at Delaware river.

The Rev. Mr. Fowler, late a pastor of a Presbyterian church in Utica, has quitted the sacred office and been admitted to the bar.

glory to the church is to succeed this, together with some other views which are quite peculiar to the author. The other, on the contrary, has discovered that nothing of the kind is ever to occur, but that *the world is to come to an end this year!* Both talk, in almost the same terms, of having been specially taught in their theories by the Spirit of truth, and of course, both are alike confident of their correctness—yet they are as wide asunder in their opinions, as the east is from the west! Now whatever may be said of the comparative merits of their respective systems, they are manifestly both wrong in the one point upon which they agree—that is, that they were specially guided by the Holy Spirit in their investigations. And their error seems to have been this—an expectation that the Spirit was to guide them in matters of mere head-work. Such expectations we believe to be groundless.

4. We see the nature of the truths which should most deeply interest us. They are those which pertain directly to the *heart* and the *life*, and to which all other portions of the Bible are subordinate. The cross of Christ and kindred themes are such as the Spirit peculiarly employs in leading his people from darkness to light, and from earth to heaven. In proportion as we understand and dwell upon these themes, we are led, as it were, into the very inner court of the great temple of truth, where we may behold the ark of the covenant, the mercy-seat, and the cherubim overshadowing it—"which things the angels desire to look into." By these truths, we are brought into communion and fellowship with God even here upon earth—and these are the themes which will forever employ the harps and the voices of the multitude of the redeemed in heaven.

Revivalism and the Church.

To such of our readers, if there should be any, who are looking for the continuation of our remarks upon this subject, we have only to say, that our second thought has satisfied us, that to prosecute the subject farther would be neither pleasant to ourselves, nor profitable to others.

We had arrived at a point, where a decided issue was manifestly made between ourselves and "the Church," on the subject of Revivals of Religion. We accepted that statement of their position which was given by the author of the pamphlet, viz.: that Episcopacy was destined to wage a war of extermination upon "revivalism." And we asked with emphasis how that war was evidently to be carried on. To answer that question, upon our part, would be to go into a searching examination of their whole course of proceedings; their style of preaching; their general influence on the unconverted; their systematic manœuvres to increase and build up their new churches; the character of the people, generally attracted to them and freely admitted by them to Baptism and membership; and the effective barrier thus, and in other ways, presented by them to the influence of stern, strong, salutary gospel truth upon the irreligious community. Upon all these points, we feel our advantage and know that we can say many things which are no more severe than true. Still we are by no means certain that such a course would be justifiable. For first, there are estimable Christians in the Episcopal denomination, to whom we would not willingly give pain, and yet it is difficult (for us at least), to say all we think and feel upon such a theme, without seeming to implicate & sweepingly condemn many such, whom we deem fondly better than the creed and system, to which they are fondly attached. This, indeed, would be no reason why we should refrain, were the dictates of duty in the case unequivocal; but they are not. Such a controversy would only offend, without otherwise influencing the party impugned; and probably be of no use to any of our own people.

We are in a somewhat different position, in this matter, from our Congregational brethren, inasmuch as we rarely baptize (unless it be now and then one of the young and giddy) preferring the Episcopal church to their own. For this reason, we find it easier to keep cool and kind in the premises; this, which in the present instance, appears to be both the proper and pleasantest policy, we shall endeavor to do; and so—there's an end to our structures upon the obnoxious pamphlet.

We have recently been informed of an individual in this region, (a preacher of Mormonism,) who in the night broke open and robbed a store, claiming that the Spirit had directed him in this way to supply his wants—thus pretending that the Spirit, which always leads in the way of truth, had led him to violate the laws both of God and man, by theft and robbery! Doubtless the man himself was a knave; but those whom he could induce to believe in his pretensions and his doctrine, might really cherish the delusion that he was directed by the Spirit. If these, it is true, are extreme cases; but they illustrate the importance of carefully trying all impulses by the plain teachings of the word of God, ere we venture to follow them.

2. A right understanding of these principles would guard against all impositions by means of pretended new revelations. Such things have not been very uncommon. Emanuel Swedenborg had one sort of revelation; Joe Smith had another; and various classes of visionaries have had their respective supernatural revelations. But so far from being authorized by the Spirit of truth to expect any further revelation, we are positively forbidden to receive anything of the kind; and a curse is pronounced upon any who should preach another gospel than that contained in the Scriptures.

3. These principles show that matters of merely intellectual perception are not made known or explained by any peculiar spiritual guidance. We have seen, in our former article on this subject, that there are some portions, even of the Bible, the full understanding of which requires a knowledge of astronomy, of oriental customs, of ancient modes of speaking and writing, of symbolical language, imagery, &c. But the Holy Spirit does not teach men these branches of knowledge. And yet there are those who seem to scout the idea that such points may be better understood by a learned, though pious, man, than by an ignorant man, provided he be truly pious! So also of statistical matters and arithmetical calculations. We have no idea that the Holy Spirit instructs men how to apply the rules of arithmetic to the word of God; and if persons are disposed to pursue investigations of this sort, the correctness or incorrectness of their conclusions must be determined upon the same principles which we apply to other similar subjects.

In the same category we place new theories and new modes of interpretation. Very worthy men have sometimes embraced new systems of religious belief, under evidently mistaken views of the Spirit's agency. They profess to have been directed in their investigations by a special divine influence, and if they are right in this, it follows as a matter of course, that they have infallibly been led to correct results. Two brethren of our acquaintance, for example, both residing in the same town at the same time, recently adopted each a new theory—both professing to have been led to their respective views by the Holy Spirit. One of them has ascertained, as the result of his inquiries, that the Jews are to be restored to Palestine under certain peculiar circumstances, and that a long period of quiet and

namely, whether he, the editor, is a Low church-man, or an unmilitant Puseyite. This he is treating in a series of numbers, which occupy, each, about a page of his valuable journal. They are dialogues between himself and certain readers of both sorts, each of which claim him; or rather, each seems desirous of forcing him into the opposite party. His defence is conducted with great dignity, and though quite voluminous, seems to urge in the main, that so far from being either the one thing or the other, it must be evident to the candid observer, that he is neither the one nor the other, nor much of any thing else; which, to us, (we give our vote as one of his numerous readers,) is perfectly obvious and satisfactory.

The gem of one of the recent numbers, was an article entitled "The Bible withheld by Dissenters," (we quote from memory, some covetous virtuous having abstracted our copy,) in which the non-Episcopal churches were placed in the same anti-Scriptural category with Rome, by a most acute and conclusive course of reasoning. A kind of synoptical view of the different orders of worship in the Episcopal and Dissenting churches was presented, (in a tabular form)—probably, that it might be convenient for future reference to the rising generation of Church controversialists,) in which it was overwhelmingly demonstrated, that the former provided for the reading of fifteen chapters during every Sabbath service, while the latter only for half of a single chapter! Now, who, after this, shall be hardy enough to affirm, that Churchmen do not love the Bible, when each one of such patiently endures fifteen chapters of it, every Sunday? And who shall say that Episcopacy is unscriptural in itself, in face of such evidence as this? And who shall deny that the church does most bountifully provide for the thorough instruction of her children in the word of God? Who of all churches spreads her scriptural repast so generously as she? Unsurpassed is it by every thing, excepting only the hospitality of the old lady, who thus addressed her guests: "Come, friends, sit right down; there's plenty of it, and if you don't use it, we shall have to give it to the pigs; so, just eat and split, and welcome—I wish you would!" But seriously, how on a par with the whole system of Episcopacy is this childish boast of such a heap of chapters from the Bible, in their church Service. And let not our readers suppose that these assumptions are confined to such as this comfortable little editor at New Haven. Precisely similar claims were put forth with great gravity and pomposity by Bishop Eastburn himself, before the Massachusetts Bible Society, where he inferred from this fact, a super-eminent love on the part of his church for the Scriptures. How completely of a piece is it with that system which substitutes frame-work for spirit; it as for instance, in the Confirmation Service, where, as a pre-requisite fitness for all the privileges of full church-membership, "the Church hath thought good to order, that none shall be confirmed but such as can say the Creed, the Lord's Prayer, and the Ten Commandments, and can also answer to such other questions as in the short catechism are contained!" Who does not see that if the Presbyterian minister reads but a single chapter, in place of the fifteen, it is because he knows that one chapter, with such appropriate expositions as will cause it to take root in the heart, and become a lesson indeed, is better than forty, 'intoned' from a Prayer-Book, without a word of comment, except that little *petitio principii* with which each so impressively concludes, "Thus ends the first lesson"—"Thus ends the second lesson," and so on, through the forty. We were very much struck with a remark on this subject, made by Dr. Hawes, in a familiar exhortation to his people. It was to the effect that "reading the Bible by the chapter, was like praying by the watch, and he had very little confidence in either." Thus, our Episcopal friends hear fifteen chapters of the Bible every Sunday at church, and when you ask them for their Scripture for Episcopacy, as likely as not, they will quote it "from the back of our Church Almanac for 1844."

Beauty No. 3, is headed, "Reasons for a Liturgy"—and what does the reader suppose them to be? Why,—a Colonel asked an Indian why he gave thanks at breakfast, in his native language, when a part of those who sat at the table, were English; he replied, "When I speak to the great Spirit, I don't like to have my thoughts distracted, as they are, when at a loss for a word, as I often am when I speak English. But when I speak my native Tuscarora, my words flow from my lips as free as my breath, and I am never at a loss." Adds the editor, "What an argument, thought we, for a Liturgy." And echo answers, what an argument!! Ah, Mr. editor, you can have your 'fine old English' Liturgy,—we prefer our 'native Tuscarora.'

Upon the question which has excited no little interest in the community—"who were to blame for the massacre of the Nestorians?" (other than the Turks, of course,) the Chronicle has been safely delivered of two opinions. When the startling reports reached us that the exciting cause of this fearful massacre was the insidious influence of an English missionary, the only resort of the charitable was the hope that the fact would be disproved. But this was a matter of comparatively little moment to our editor, who began forthwith to exercise his remarkable capacity for finding

"good in every thing" for his side of the question. His first moral reflection was that Foreign Missions would never succeed without Christian Unity; which interpreted by the editor's *clavis*, must be understood, of course, to mean something like this,—to keep those blessed Puseyites from eating us all up, we must turn Puseyites ourselves, and then we shall have a share of the sport! The principle on which the girl managed the trouble, some lover, viz.: married him, to get rid of him. The other piece of profundity came in the last number, and is perfectly fresh. The editor remarks on the absence of proof, that the differences among the missionaries was the cause of this melancholy event, but is very sure, that even if that report is true, "the evil is to be charged, not upon Episcopacy, but on Puritanism." And how so, pray? Why, "the rejection of Episcopacy by the missionaries of the American Board was the great cause of the opposition to them." Which is to say, if they had only received what they knew to be unscriptural, as they were in duty bound to do, nobody would ever have thought of hurting them! "A most awful commentary," sighs the newspaper, "on the sin of schism."

Very well, O most unfathomable of logicians! it would be a pity to spoil such an argument; so let it pass. The poor Nestorians have bitten the dust before the sword of the Moslem, but there is one comfort, they were saved by a merciful Providence, from the tyranny of the Churches of England and Rome. And we can adopt, with all our heart, the language of Charlotte Elizabeth: "Far better was it for them, the poor flock of the wilderness, to be writhing in their life-blood beneath the scimitar of the Turk, than to bow the knee in idolatrous reverence before the crucifix of Babylon, or the Puseyite Cross."

But we are admonished by our limits, that it is time to shut up this casket of brilliants. We might adduce other specimens, not a whit less remarkable than these—but we have no disposition to make our neighbor proud, and are apprehensive, besides, that our readers might begin to imagine, that the addition of all the beauties of the Church Chronicle to those of the Secretary is rather more than their money's-worth.

In closing, let us say for our neighbor, that his paper invariably manifests a good spirit, and most undoubted sincerity. Our intercourse with him has been pleasant, and our feeling toward him is of the kindest. We certainly wish him a long life,—for when he dies, who will they get to edit the paper?

[A pastor in the country, who feels a deep interest in the cause of missions, has sent us the communication below. We present it to our readers without comment, hoping, if the suggestion contained in it, should meet with the views of others, to hear from them upon the subject. Mass meetings have already been held in several different States, and if the plan has been found to answer the end for which it was designed, we hope prompt measures will be taken to call such a meeting in Connecticut.]

Missionary Mass Meeting.

BR. BURR:—I wish to suggest through your columns, the propriety of calling a missionary mass meeting at some central point in this section of our State. Such meetings have recently been held in other states with great advantage—they have served to waken up a deeper interest in the missionary cause in the churches in their vicinity—they have been the means of imparting information to many pastors in regard to their duty to the heathen,—and more than all, they have been instrumental in giving an impetus to the cause in general, which will be felt more hereafter than it is just at the present time. This way of arousing the churches to a more just appreciation of their obligations to a perishing world, has been attended with the most happy results in England. The gatherings on such occasions there, are said to be very great; and the interest which they excite leads to such contributions to the cause, and such systematic efforts for its permanent advancement in every church in the land, as must cast a deep shade over the character of our churches for benevolent effort. Why not, we ask then, may not such meetings be held everywhere throughout the length and breadth of our land? And why may not Connecticut be one in the van to lead on this glorious enterprise? Why may not such a meeting be held in this part of the state, in some prominent place—and thus by the concentration of talent, bring to bear a greater amount of influence upon our churches in behalf of missions, than it is possible to do in any other way? I make the suggestion that such a meeting be had forthwith—that we may feel more, and act more as a denomination upon this subject—that every pastor among us may realize more his personal duty to the heathen—and that through the pastors, the people may come up more promptly, and more unitedly to the work of saving the world. Who will second this suggestion?

Southington, Dec. 1843.

"IN SUCH AN HOUR AS YE THINK NOT."—It is well for us to take note of events calculated to illustrate and impress the suddenness with which death may hurry mortals into eternity, perhaps all unprepared. Recently, in a large factory, a few miles east of this city, the subject of religion became one evening the theme of conversation among the young females there employed. One of them expressed herself with quite a degree of

lightness, remarking which she felt no ill; but although it might be sudden, yet at present she was attacked, and her mind day she was attacked, finished her earthly life.

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The Baptist meeting dedicated to Almighty God, 1843. Sermon by E.

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THE CHRISTIAN SECRETARY.

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country, who feels a deep interest in missions, has sent us the news. We present it to our government, hoping, if the suggestion should meet with the views of the people upon the subject, already been held in several if the plan has been found to which it was designed, we will take to call such a cut.]

Mass Meeting.

to suggest through your agency of calling a missionary the central point in this section meetings have recently been with great advantage—they can up a deeper interest in the churches in their vicinities the means of imparting instruction to the laity in regard to their duty more than all, they have giving an impetus to the which will be felt more hereafter present time. This way of we learn by a letter from Plainfield, that thirty-eight have been added by baptism to the First Baptist church in Norwich, and that a number more were still enquiring the way. Elders Swan, Cook and Lyon, have been laboring there.

ANONYMOUS COMMUNICATIONS.—We have departed from the general rule, and given place to an obituary notice, and an account of a dedication, both of which were prepared by the same writer. Had we not supposed that we knew who the writer was, they would have been rejected. Hereafter the name of the writer, must invariably accompany all communications, or they cannot receive attention.

IMPORTANT LEGAL DECISION.—A case of some importance was decided a few days since, by Judge Waite of the Superior Court. A writ of error was brought to reverse the judgment of the County Court, in the case of William Wilson vs. the State of Connecticut. The plaintiff was prosecuted before the County Court at its August term, for the crime of incest, alleged to have been committed with one Hannah Ackley, the daughter of Hannah Wilson, his deceased wife, by her former husband. The prosecution was founded on the Statute of this State, which prohibits marriage between persons of certain degrees of kindred, including the degree of relationship existing between a man and his wife's daughter. The plaintiff was found guilty by the jury of the County Court, and sentenced by Judge Huntington to the State's Prison for two years.—When the case came before the Superior Court, Judge Waite, after consulting the Judges of the Supreme Court, reversed the decision on the ground that the affinity between the plaintiff in error and his wife's daughter ceased on the death of his wife.

The Papal Bull, on the fourth page, we suppose will not be considered as obligatory upon Protestants; but may serve to show that some good things may come out of the Vatican.

LECTURES ON THE PILGRIM'S PROGRESS.—The Rev. Geo. B. Cheever of New York, is about to deliver a course of Lectures on the Pilgrim's Progress. He is fully competent to the task.

brightness, remarking that it was a subject upon which she felt no interest at all, and intimating that although it might be well enough in a dying hour, yet at present it was of no special consequence to her. About three days after, she was taken suddenly ill; her brain seemed to be affected, and her mind deranged from the very first day she was attacked; and about one week's time finished her earthly course, and ushered her into the eternal world! This instance, it is true, is no more remarkable than many others of the kind, but every such incident has a voice "to thoughtless mortals calling, with a sad and solemn sound." Let it speak to each of our readers. "Set thine house in order."

Dedication.

The Baptist meeting house in Ledyard was dedicated to Almighty God on Tuesday, Nov. 20th, 1843. Sermon by Elder B. Cook, from Gen. 28, 17. "How dreadful is this place. This is none other than the house of God."

Although quite an unpleasant day, yet quite a goodly number came out to hear on the occasion.

This is a new interest under the care of Bro. S. Peckham, whose labors have been blessed, and they have been able to erect them a small neat house of worship, and the church bids fair to rise and increase in numbers and graces. The Lord appears already about to pour out his Spirit in this place, and they contemplate holding a series of meetings soon. May the little one become a thousand.

Ordination.

An ecclesiastical council convened, by the request of the Noank Baptist church, at their house of worship, on the 29th day of November, 1843, to consider the question of ordaining Bro. Simon Backus Bailey, to the work of the gospel ministry.

Delegates from the following churches: 1st, 2d and 3d Groton, and Groton Bank, Ledyard, 1st and 2d New London, Stonington Boro'. The candidate related his Christian experience, call to the ministry, and views of Christian doctrine, which were approved by the council, and a vote passed, to proceed to ordination. Met at 1 o'clock, P. M. The following were the order of exercises:

Reading Scriptures by C. C. Lewis; Prayer of Invocation by S. H. Peckham; Sermon and Ordaining Prayer by L. Covell; Charge by A. G. Palmer; Right Hand of Fellowship by E. Denison; Address to the Church by E. T. Hiscox; Closing Prayer by E. Denison; Hymn and Benediction by the Candidate.

ERASTUS DENISON, Moderator.

C. C. LEWIS, Clerk.

Postage Reform.

A meeting of the business men, and others interested in reform in the present Post Office system, was held at Union Hall on Monday evening last, for the purpose of adopting measures to accomplish that object. The Hon. A. M. Collins, Mayor of the city, presided, and addressed the meeting in favor of the object for which they were assembled. He was followed by Mr. Hamersley, P. Ripley, and others, when a series of resolutions, denouncing the present Post Office system, and recommending a reduction in the rates of postage to five cents for all letters weighing less than an ounce; and also recommending that the present franking privilege, now enjoyed by various public officers, and by members of Congress, be abolished, were adopted. A memorial based upon the principles of the resolutions was adopted, and a committee, consisting of twenty of our most active business men was appointed to procure signatures to the same.

The Tree Planters' association are busy in Buffalo. They have commenced operations in front of the churches. When shall we have such an association here.

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NEW TOTAL ABSTINENCE SOCIETY.—A new temperance Society has been formed in this city by the Washingtonians, or a part of them at least, under the title of the "Hope Total Abstinence Society." When we read the Constitution of the Society, we came to the conclusion that it must succeed, the following being among its articles:

ART. 10. There shall be a meeting of this Society, at least two evenings of each week, and often in the opinion of the President and Vice President it is thought necessary; and one evening shall be devoted exclusively to social prayer and religious services.

CHRISTIAN REVIEW.—The number for December came to hand just before our paper was ready for the press: we are only able therefore to give the table of contents.

CONTENTS.

I. Neal's History of the Puritans, by Daniel Neal.
II. Library Catalogue of Brown University.
III. Development of Character under the Influence of Popular Education.

IV. General History of Civilization in Europe, by M. Guizot.
V. History of the Westminster Assembly, by William Hetherington.

VI. Neander on the Parables of Christ, by H. B. Hackett.

VII. Right Estimates of Time.

VIII. Davidson's Sacred Hermeneutics, by Samuel Davidson, LL. D.

IX. Literary Notices.

X. Literary Intelligence.

RIPLEY'S NOTES ON THE ACTS. Boston, Gould, Kendall & Lincoln, 1844.

This valuable commentary, so long looked for, has at last come to hand. The bookseller, in this city, informs us that he has been overruled with applications for it. We can, and need only say that it may be now procured at the store of Gurdon Robins, Main street.

THE POETRY OF LOVE. Edited by Rufus W. Griswold. Boston, Gould, Kendall & Lincoln, 1844.

This is a pretty little book of poetical extracts on a subject universally interesting. The name of the compiler is a guarantee for the excellency of the inside, which, added to its outward appearance, made attractive by all the skill of the binder, render it an appropriate present for the holidays. For sale by Gurdon Robins.

THE CIRCULAR LETTER OF THE FAIRFIELD COUNTY BAPTIST ASSOCIATION. Boston, Gould, Kendall & Lincoln, 1844.

The Circular Letter of the Fairfield County Baptist Association, which will be found on our first page, was written by Rev. J. H. Linsley, of Stratford.

Selected Summary.

Cincinnati.

There are in Cincinnati seven flour mills with 17 runs of 4-1/2 feet stones. They consume yearly 936,000 bushels of wheat, and produce 187,200 barrels of flour. To the above mills is shortly to be added another one, which will probably turn out 100 barrels of flour daily. The whole flour trade of the city is as follows:

The annual receipt of flour by the Miami Canal,

is 75,000 bbls.

By railroad and turnpike, 60,000 "

Made in the city, as above, 187,200 "

Total, 332,200 bbls.

Worth at \$3.65—\$1,176,030.

There are now in the city three mills in operation on the Miami Canal, consuming 175 bushels of flax seed every 24 hours, or over 1000 bushels per week. The yearly consumption of flax seed by these mills is estimated at 119,600 bushels, worth \$101,660, and their product 179,400 gallons of oil, worth \$125,580. Two other oil mills are nearly completed, which are expected to consume some 200 bushels of seed per day.

In the town of Woburn, Mass. with a population of about three thousand, there are seventy-five legal voters by the name of Richardson—one of them is representative. In the town of Duncat, in the same State, with a population of 2000, there are sixty-nine voters by the name of Coburn.—Portland Advertiser.

A speculator in Missouri, just arrived in New Orleans with the bones of a Mastodon, advertises for a Naturalist to "set 'em up" as he "can't make head or tail of 'em."

OUR MOTHERS FOREVER.—Beat this who can!—We have recently had the handling of fifty yards of stout woolen cloth spun and woven in Topsail, by a lady eighty years old who is in affluent circumstances. What will our pretty Misses who are thumping Zip Coon on the piano, or sipping soft soap from the last published novel, say to this?—Brunecker.

Marshal Bertrand, the friend and confidential officer of Napoleon, who has been for some months in this country and treated with much distinction, sailed for Havre on Saturday.

We learn from the Norwich Courier that the very large Cotton Factory belonging to John Hyde, Esq. at Mystic, was destroyed by fire on Thursday night last—believed to be the work of an incendiary.—Courant.

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Massacre at the Isle of Pines.

The Magazine and Chronicle of the London Missionary Society communicated the following:

"We deeply regret to state, that in the month of April last, a report reached Sydney, of the truth of which no reasonable doubt can be entertained, that another of those dreadful massacres so frequent among the unchristianized islands of the Pacific, had been recently perpetrated by the natives at the Isle of Pines. It appears that on the 12th of August, 1842, three days before the Camden reached Sydney, on her voyage to England, the brig Star, commanded by Captain Ebrell, son-in-law of one of our missionaries at Tahiti, sailed from that port to the Isle of Pines, where she arrived, it is supposed, about a month after. While lying anchor off the Island, the captain and crew, who had previously been on the most friendly terms with the natives, went on shore for the purpose of cutting timber, and were thus engaged, when upon a signal from the Matuka, the principal chief, the people rushed upon them, slaughtered them with their own axes, and afterwards devoured them. The chief then sent a number of the natives together with some of the native evangelists from the Samoas, who had been laboring a short time upon the island, to tow the vessel on shore; and when this was done, the Samoan teachers were also killed at his command."

The British Government has presented claims of its subjects to lands in Texas, amounting to from ten to twenty millions of acres! and the Government of Texas has been notified by Capt. Elliott, in accordance with the instructions he has received, that unless the facts set forth by these claimants are refuted, or a satisfactory explanation given, Her Majesty's Government would feel fully authorized to take the necessary steps to enforce the just claims of these liege subjects.

Commodore Moore was at Houston at the latest accounts.

The brig Relief, bound for New Orleans, from Matamata, was wrecked off the mouth of Oyster Creek, near Velasco, on the 6th ult. She was commanded by Capt. Ferguson, and her cargo consisted chiefly of flour and whale-oil.

Houston has peremptorily denied the charges that were brought against him, of Treason to Texas, and explained satisfactorily, it is said, his conduct in reference to the Navajo.

A Mormon lecturer advises rather pompously in the penny papers, a course of lectures in behalf of the doctrines of the "Latter Day Saints," in Boston; seats free, closing with the following lines:

"Truth crushed to earth will rise again,

"Th' eternal years of God are her's."

He should have completed the verse thus:

"But Mormon errors writh with pain,

"And die amid their worshippers."

[Chr. Watchman.

wall are still standing, consisting of limestone, regularly hewn and laid in cement. The ruins bear a general resemblance to those of Palenque and Otolon. There are many similar ruins on the Colorado of the West, which enters into the California sea. Neither the Indians resident in the vicinity, nor the old Spanish settlers of the nearest settlements can give an account of the origin of these old buildings.

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THE CHRISTIAN SECRETARY

Poetry.

Questions and Answers.

BY JAMES MONTGOMERY.

Flowers! wherefore do ye bloom?
We strew thy pathway to the tomb,
Stars! wherefore do ye rise?
To light thy spirit to the skies.
O Sun! what makes thy beams so bright?
The word, that said, "Let there be light."
Planets! what guides you in your course?
Unseen, unfeet, unfailing force.
Nature! whence sprang the glorious frame?
My Maker called me, and I came.
O light! thy subtle essence who may know?
Ass not; for all things but myself I show.
What is yon arch which every where I see?
The sign of Omnipresent Deity.
Where rests the horizon's all-embracing zone?
Where earth, God's footstool, touches heaven, his throne.
Ye clouds! what bring ye in your train?
God's embassies,—storm, lightning, hail or rain.
Winds! whence and whither do ye blow?
Thou must be born again to know.
Bow! the cloud! what token dost thou bear?
That Justice still cries "strike," and Mercy "spare."
Dews of the morning! wherefore were ye given?
To shine on earth, then rise to heaven.
Rise, glitter, break; yet **Bubble!** tell me why?
To show the course of all beneath the sky.
Stay, Meteor! stay thou falling fire.
No: thus shall all the host of heaven expire.
Ocean! what law thy chainless waves confined?
That which in reason's limits holds thy mind.
Time! whither dost thou flee?
I travel to eternity.
Eternity! whither dost thou flee?
The house for all the living;—come and see.
O life! who is thy breath?
A vapor lost in death.
O Death! how endeth strife?
In everlasting life.
O Grave! where is thy victory?
Ask Him who rose again for thee.

Miscellaneous.

APOSTOLIC LETTER—[Bull.]
OF OUR MOST HOLY LORD
GREGORY,
BY DIVINE PROVIDENCE
XVI. POPE, [of that name.]
Relative to Restraining from Traffic in Blacks.
[ARM.]
ROME—PRINTED AT THE URBAN COLLEGE.
1840.

GREGORY XVI. OF THE POPES, [OF THAT NAME.]
For the further remembrance of the Case.

Placed at the supreme head of the Apostolate, and, although with no merits of our own contributing thereto, acting as Viceregent of Jesus Christ, the Son of God, who, in consequence of his very great love for us, having been made man, designed to die also for the redemption of the world, we think it falls within the sphere of our pastoral care, that we strive by every means in our power to turn away the faithful from the inhuman traffic in blacks, or in any class of men whatsoever.

It is true, when the light of the Gospel began first to be diffused, those wretched beings, who at that time were falling in so great numbers into the cruellest of servitudes, by reason especially of wars then prevailing, felt their condition to be most alleviated with Christian masters. For, inspired with the Holy Spirit, the Apostles taught slaves themselves on the one hand, to obey their masters in the flesh, as they would Christ, and on the other hand, they directed masters to treat their slaves kindly, and to render unto them whatsoever is just and fair, and also to forego any threats, well knowing that the Lord of these, as well as of themselves, is in the heavens, and that there is with him no respect of persons.⁽¹⁾ Since, however, true love towards all was most strongly recommended everywhere by the law of the Gospel, and since Christ our Lord has declared that he would consider as done, or refused unto himself, whatever of kindness or compassion should have been extended or refused to the lowly and the needy,⁽²⁾ it easily resulted therefrom that Christians not only regarded their slaves, especially if Christians, in the light of brothers,⁽³⁾ but were also more ready to bestow freedom on those who might deserve it, which Gregory of Nyssa shows was a custom to be done on the celebration in particular of the Paschal Rites.⁽⁴⁾ Nor were there wanting those who, animated by a still more ardent love for their species, consigned themselves to bondage, in order to free others therefrom, many of whom had Apostolic Man, and also Predecessor of Ours, of most holy memory, Clement I., testifies that he was acquainted with.⁽⁵⁾ In process of time, therefore, now that the darkness of heathen superstition has been more fully dissipated, and when the manners of less civilized communities also have been softened down by the gentle influence of Faith working through Love, things have come at length to such a pass, that for ages back, no persons have been held in slavery among very many nations of Christians. There were, it is true, from time to time, we say it to our very great sorrow, some of the very number of the faithful, who, shamefully blinded by the desire of filthy lucre, did not hesitate to reduce to Slavery, in widely separated and remote lands, Indians, Blacks, or other wretched individuals, or else by establishing and gradually enlarging a traffic in those, who had been made captives by others, to countenance the shameful conduct of these last. Many Roman Pontiffs, it is true, of glorious memory, Predecessors of Ours, did not fail, in accordance with their high office, to censure severely the practices of those men, as injurious to their spiritual safety, and disgraceful to the Christian name; and from which also, they clearly saw that this result would follow, that unbelieving nations should be more and more confirmed in their hatred towards our true religion. The Apostolic Letter of Paul III., given May 29, 1537, under the Fisherman's Seal, (St. Peter's), to the Cardinal Archbishop of Toledo, has this same object in view, as well as others, in succession, still fuller than this same one, given by Urban VIII., on the 22d of April, 1649, to the "Collector Jurium," of the Apostolic church in Portugal; in which letters, those individu-

als are very severely censured by name, who dared or presumed to reduce to slavery, to sell, to buy, to exchange, or to give away the Indians of the East or West, to separate them from their wives or children, to despoil them of their property, to lead and send them away to other places, or in any way to deprive them of their freedom, to retain them in servitude, and also to afford to those pursuing the aforesaid line of conduct, advice, aid, favor and assistance, under any pretext or color whatsoever, or to preach or teach that this was lawful, or to aid in any other way whatever the practices above alluded to.⁽⁶⁾ Those decrees of the Pontiffs just mentioned, Benedict XIV. subsequently established and renewed by a new Apostolic Letter to the clergy of Brazil and of certain other regions, given on the 20th day of December, 1741, in which he strove to arouse the anxious feelings of the priests themselves towards this end.⁽⁷⁾ Before this, also, another Predecessor of Ours, still earlier than these, Pius II., on the empire of the Portuguese being extended in his time, to Guinea, a country of the blacks, gave on the 7th Oct., 1462, a letter addressed to the bishop of Rubi, who was about to set out for those parts, in which he not only bestowed upon that Prelate full power for exercising his sacred functions therein, with great advantage, but availing himself of the same opportunity, animadverted severely on those Christians who were accustomed to drag the Neophytes into slavery.⁽⁸⁾ And even in our own times, Pius VII., influenced by the same spirit of religion and love as his predecessors, zealously interposed his official influence with those in power, that the traffic in blacks might at length entirely cease among Christians. Those decrees and anxious cares on the part of our predecessors have, with the blessing of God, proved of no little avail in protecting the Indians and others abovementioned, from the cruelty of invaders, and from the cupidity of Christian traders. Not to such an extent, however, that this Holy See can congratulate itself on the full success of its zealous efforts for the accomplishment of this end; seeing that the trade in blacks, though somewhat lessened, is still carried on by numerous Christians.

WE, THEREFORE, desiring to remove so great a disgrace as this from all the borders of Christendom, and the whole subject being maturely weighed, (some of Our Venerable Brethren the Cardinals of the Holy Roman Church being also admitted to our counsel,) do hereby, treading in the footsteps of our Predecessors, by virtue of our Apostolic Authority, admonish and earnestly adjure in the Lord all faithful Christians of every condition, that no one of them DARE for the time to come, to harrass unjustly Indians, Blacks, or any other persons of this class, or to despoil them of their property, or to reduce them to slavery, or to lend aid or favor to others while doing such things towards them, or to exercise that inhuman traffic, by means of which the Blacks, as if they were not human beings, but the mere animals in whatever way reduced to slavery, are without any distinction, in violation of the laws of justice and humanity, bought, sold, and sometimes condemned to the endurance of the most painful labors, and by which, moreover, through the hope of gain, that originally offered itself to the owners of slaves, by means of this same traffic, dissensions also and perpetual hostilities are as it were continually nurtured in the countries of those unfortunate men.

WE THEN, by virtue of our Apostolic Authority, censure all the aforesaid practices as utterly unworthy of the Christian name, and by that same authority we strictly prohibit and interdict any Ecclesiastic or Layman from presuming to uphold, under any pretext or color whatsoever, that same traffic in Blacks as if it were lawful in its nature, or otherwise to preach [preach] or in any way whatsoever publicly or privately to teach [do] in opposition to those things which we have made the subject of admonition in this our Apostolic Letter.

In order, moreover, that this same Letter [Bull.] of Ours may the more easily become known unto all, and that no one may allege an ignorance of it, we decree and command it to be promulgated according to custom by one of our messengers at the gates of the Church of the First of the Apostles, [St. Peter's,] and of the Apostolic Chancery, as also at those of the Palace on the Monte Citorio, and in the Campo Di Fiore; and copies of the same to be left affixed in those same places.

Given at Rome, at the church of S. Maria Maggiore, under the Fisherman's Seal, on the 3d day of December, 1839, in the 9th year of our Pontificate.

ALOISE LAMBRUCHINI, CARDINAL.

(1) Epist. to Ephesians VI. 5, seqq. Epist. to Colossians III. 22 seqq. IV. 1.
(2) Matt. XXV. 35, seqq.
(3) Lacatantius Div. Instit. Lib. V. c. 16, Tom. vol. IV. of the Bib. Vet. Pat. edited by Galland and published at Venice, page 318.
(4) De Res Dom. Orat. III. vol. III, page 420, Works edit. Paris 1638.

(5) Epist. to Corinth, I. ch. 55, vol. 1. Bibl. Gall. p. 35.
(6) In the Collection of Roman Bulls printed by Maynard. vol. VI, part 2, Const. 604, page 183.

(7) In collection of Bulls of Benedict XIV., vol. 1, Const. 1, p. 38.
(8) Raynald's Ecclesiastical Annals 1462, n. 42.

Polycarp's Decision.

When he appeared before the proconsul, the latter said to him, "Swear, curse Christ, and I will set you free!" The old man answered, "Eighty and six years have I served him, and I have received only good at his hands! Can I then curse him, my King and my Saviour?" When the proconsul continued to press him, Polycarp said, "Well, then, if you desire to know who I am, I tell thee freely, *I am a Christian!* If you desire to know what Christianity is, appoint an hour and hear me." The proconsul, who here showed that he did not act from any religious bigotry, and would gladly have saved the old man, if he could silence the people, said to Polycarp, "Only persuade the people." He replied, "To you I felt myself bound to render an account, for our religion teaches us to treat the powers ordained of God, with becoming reverence, as far as is consistent with our salvation. But as for those without, I consider them undeserving of any defence from me." And justly too! for what would it have been but throwing pearls before swine, to attempt to speak of the Gospel to

a wild, tumultuous, and fanatical mob! After the governor had in vain threatened him with wild beasts and the funeral pile, he made the herald publicly announce in the circus, that Polycarp had confessed himself a Christian. These words contained the sentence of death against him. The people instantly cried out, "This is the teacher of atheism, the father of the Christians, the enemy of our gods, who has taught so many not to pray to the gods, and not to sacrifice!" As soon as the proconsul had complied with the demand of the populace, that Polycarp should perish on the funeral pile, Jew and Gentile hastened with the utmost eagerness to collect wood from the market-places and the baths.—When they wished to fasten him with nails to the pile, the old man said, Leave me thus, I pray, unfastened; He, who has enabled me to abide the fire, will give me strength also to remain firm on the stake." Before the fire was lighted, he prayed thus: "O Lord! Almighty God! the Father of my beloved Son Jesus Christ; through whom we have received a knowledge of thee! God of the angels and of the whole creation of the whole human race, and of the saints, who live before thy presence! I thank thee that thou hast shown thyself worthy, this day, and this hour, to share the cup of thy Christ among the number of thy witnesses!"—Neander.

Disappointed Hopes.

From the cradle to the grave, we occupy ten-fold more time in wishing for what we have not, than in enjoying that which we have. Where we once offer up praise for benefits received, we twenty times petition the Father of mercies to add to the number of gifts he already has bestowed.

There is a restless discontent that seems to cling to us like a leprosy. Give a child an apple in each hand, and he will want the one that remains on the table; and give a man thousands of gold and silver, and tens of thousands will become the object of his desires. Experience warrants the belief, that the possession of Europe and Asia would excite a yearning in our hearts for Africa and America; and that if to those the moon could be added, we should never rest in peace until we had obtained the sun.

As it was in our childhood and youth, so has it been in our manhood. Object after object has been attained with no better success. As he who picks up shells on the sea-shore always has one preferable in his eye than in his hand, so we ever hope to add to our happiness by some new acquisition. This is the case not with one only, but with all.

We have never yet attained one earthly advantage that has given us more than a temporary joy. We have never gained aught that has satisfied our desires. Is this your experience? I know it is. It is mine. It is the experience of us all. We have all blown our bubbles and ran after butterflies, in our childhood, our youth, and our manhood. The bubble has burst, and the caught butterfly has been crushed, not yielding us half the satisfaction that they did when in the air.

Who is there among us who can look back through the vista of three-score years, without wondering that, being so frequently deceived, he could so confidently trust the empty promise of future joy? It is in vain we try to deceive ourselves.

... Fortune may favor, Fancy may beguile, Hope wave her golden wings, and sweetly smile; But sad Experience, with a brow o'ercast, Sighing with grief, and pointing to the past, Whispers, the fair illusion to destroy, That joy unclouded is not earthly joy.

When we were young, there was some excuse for us; but what excuse have we now? I speak to those who have gray hairs on their heads; and to those who have no hair at all.

The homely adage tells us that "old birds are not caught with chaff." If this be true, old birds are wiser than old men. Shame upon us; but we are continually forgetting the good gifts of God, and pursuing objects which are no better than chaff when they are attained.

A Profane Tract Agent "wooding up."

A very wicked man was found on a raft at New Orleans. After serious conversation with him, he consented to take a quantity of Tracts to the irreligious neighborhood in which he lived, 1000 miles up the Mississippi, and distribute them faithfully. He took a deck passage; but when the steamboat stopped to take in wood, which the deck passengers are required to throw on to the boat, he plead exemption from the task, on the score of his being a "Tract Agent," and to carry out what he and his fellow travellers thought to be a good joke, he would jump ashore, and go to every house distributing Tracts. When he reached home, he kept his promise, and went from house to house to furnish his neighbors with the "pretty little books."

The last winter he was met at New Orleans by the colporteur who had supplied him, and he was found to be a changed man. His profanity had given place to prayer. He was now desirous of engaging in Tract distribution, without thinking it a joke.

From the "Sleep Rider."

Rum.

I have heard the arguments that are brought against respectable men for manufacturing and selling rum. I have heard them violently denounced from the pulpit, and warmly defended elsewhere; but a scene to which I was once a witness decided my opinion as to my duty on this point—and that, sir, is about as far, in a matter of opinion, as any man can wisely press his arguments; i. e., to his own conscience.

During an occasional stroll in an obscure part of the town, my attention was once attracted by the preparations for a funeral in a small house by the roadside. What induced me to enter a house of mourning, where I was alike unknown and unknown, is not now material.

The room that I entered betrayed at a glance the abject poverty of its occupants. There was neither carpet, nor fire; the bed was a heap of straw; four or five broken chairs constituted the furniture, and the windows were stuffed with rags.

A plain board coffin, that from its size must be that of a child, lay on two chairs in the centre of the room; a woman, sobbing aloud, was bending over it; ten or twelve men stood around in silence,

and by a corner of the fireplace, seated on the floor, was a man in a state of beastly intoxication. This man, as I afterwards learned, was the father of the child, whom, on the preceding day, he had accidentally pushed against a tea-kettle, in another fit of drunkenness; and the little creature was so scalded by the boiling water, that it died during the night.

After a few minutes' silence, interrupted only by the sobs of the heart-broken mother, one of the men, apparently with the intention of offering to the poor woman the consolation of sympathy, approached and said to her, "Mrs. —, this is a great affliction."

"Yes," said the woman, raising her streaming eyes from the coffin, and fixing them on the speaker, with all the firmness she could command at the moment, "it is a great affliction—a dreadful—but it is not for you, who gave him," pointing to her drunken husband, "his daily liquor, and take from him the means of buying our daily bread; you, who know his weakness and our poverty; you, who yesterday, sold him the dram which made him murder our darling child, and to-day, knowing what he had done, tempted him to drink what makes him sit there, like a brute beast, and the baby dead by the side of him—it is not for you to offer consolation; that can come only from God above, who will one day judge between the rich man who sells liquor, and the poor man who buys it."

As to me," said Martin Luther, "I do not cease

my cry of 'The Gospel! the Gospel!—Christ!

Christ! and my enemies are as ready with their answer, 'Custom! Custom!—Ordinances! Ordinances!—Fathers! Fathers!' That your faith

should not stand in the wisdom of men, but in the power of God," says St. Paul; and by this thunder-clap from heaven, he overruns and disperses, as the wind scatters the dust, all the foolish thoughts of men."

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